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THE PLACE OF WOMAN.

Home-Talk by J. H. N., O. C., Sept. 11, 1868.

WE see clearly that the great primary duality, in the ground plan of the universe, is that of male and female; and that the first manifestation of this duality is the Father and the Son. They stand related to each other as *power* and *wisdom*. The Son is the glory of the Father. The Father represents secret energy; the Son is its outward manifestation in wisdom. Now in the human duality, the woman is in the same way said to be the "glory of the man." Hence we should say, that man is fundamentally the representative of power, and woman of wisdom. Opposed to this view, we have the common sentimental theory, that makes the prime duality consist of *love* and *wisdom*; with man as the representative of wisdom, and woman of love. This reverses our theory of the first duality. But the adherents of this philosophy attempt to confound you by asking, Is not man especially the exponent of intellect and wisdom, and woman of the affections? As the world is, and accepting the superficial appearance of things for the reality, we must admit the affirmative of this proposition. But the question still rises forcibly, whether after all we shall not find, in the final, normal state of human development, occasion to reverse this decision and regard woman, instead of man, as the true representative of intellect and wisdom. It is, as I have said, clearly according to the ground plan, that man, by analogy with the first person in the Divine duality, should represent power, and that woman, like the Son, should represent wisdom.

If this is a true classification of the normal functions of the sexes, then it will upset the existing theory of education; it will show that, in accordance with a false idea of their qualifications, man has sunk into woman's place, and woman has gone down to the animal plane. By accepting the notion that she is qualified only or mainly for the exercise of the affec-

tions, woman has tended to become a sort of loving fool. In the true condition that is coming, woman will ascend to man's place in the scale of intellect, and man will ascend to a higher plane, as the representative of God's power and inspiration. As Isaiah says, "In that day the light of the moon shall become as the light of the sun, and the light of the sun seven-fold, as the light of seven days." Humanity will move up a story higher throughout—woman into the domain of science and philosophy, and man into the power of inspiration.

Put woman in her true place under the fertilization of man's spiritual nature and she will expand into the whole sphere of intellect. The whole business of education may yet be put into the hands of women. Their adaptation for it is shown by the fact that they have more fluency of tongue, more curiosity, and more nicety in the discrimination of details, than man. We must not judge of woman's functions in respect to intellect by her present state, but must form our opinion by reference to ultimate principles. Her redemption, as well as man's, depends on getting her up out of the level of the foolishness of mere affection, where the common theory places her.

Go back to the account of the fall, and you will see that it was the woman who was tempted through love of wisdom. She was not seduced through her affections, but through her belief of the serpent's declaration that the forbidden fruit was good to make one wise—to give the knowledge of good and evil. This transaction indicates just the reverse of what we should expect from the teachings of the common theory. Man fell rather through the temptation of his affections, and woman through her curiosity or love of wisdom. She is not distinguished from man by any superior capacity for love. Man has more of this capacity than woman. But there are two marks in her of a distinct function, viz., curiosity and a love of talk; and in these faculties, may be discerned the germ of what she may become as a student and teacher of wisdom. Wisdom or science is in its nature female. All it is good for, is to receive and be impregnated by inspiration.

The common theory which consigns woman altogether to the domestic function, operates just like slavery. Education is forbidden to the slave, in order that he may devote himself the more exclusively to his master. And so women are kept in an inferior sphere by their education, that they may devote themselves to loving and waiting on the men; and because they do this, the argument is re-

turned upon them, as in the case of the negroes, that this is their sphere and function.

Man should give to women the place occupied by professors, and make them do the greater part of intellectual work, in teaching and lecturing. It is his business to inspire and fertilize them. Here is the true order of reconciliation, and here the true field of woman's rights. (This theory may be modified by recognizing certain men, and classes of men, as feminine in their function, or feminine men.)

Beginning with the Divine duality as the type and model of all dualities, and taking its mode of manifestation as furnishing a hint of the general law of dualities throughout the universe, we discover this principle, that *that part in any combination which is most conspicuous, is the female*. In other words, power is secret, and wisdom ostentatious. The conspicuous is always feminine, because it is the receptive and exponent of power, which is masculine.

The operation of this general rule will modify many customary conclusions—for instance, the phrenological dogma which exalts the head over the other parts of the body. In the duality formed by the head and body, the head is most conspicuous, and hence the phrenologists think it is the seat of masculine power, and the principal department. But by the very fact that it is most conspicuous, it is proved by the rule before us, to be feminine and secondary, while the real seat of manhood is in the thorax.

Then take the head by itself. Phrenologists say, "The forehead, as the representative of the intellect, is shown to be the superior organ by its occupying the front and most conspicuous part of the head." But by the same reason, our rule proves it to be the female part of the head, while the seat of masculine power is in the more obscure parts of the upper and back head, and the cerebellum. The top and back and lateral parts of the head have a more masculine character than the front.

There are very many illustrations in every field of things confirming the principle that conspicuity is the characteristic of feminine life. If we take dualities of character, as in the case of Moses and Aaron, we find that Aaron was the secondary, and yet the most conspicuous part of the firm. Moses could not speak, but the inspiration which sustained Aaron came from him. Again, in the couplet of David and Solomon, the latter was the most conspicuous, but the secret power which furnished the resources and was the foundation of Solomon's greatness and glory, was in David.

Christ himself was not so conspicuous in the field of early Christianity as Paul. He was limited to the Jewish circle of faith, while Paul filled the world with his teachings.

People are accustomed to boast of our modern times as being superior to the old periods. They are indeed superior in show. The press and other inventions have given us wonderful facilities for display, and made the latter ages conspicuous in history above all that went before; but for all that, the strength of mankind is to be seen back in the ages of the past. We can not by any means call the modern world a masculine world. It is feminine glory which shines forth so brilliantly in the present time. There are two parts to a tree—the top and the root; the top is conspicuous, and feminine; the root is masculine. So the modern ages are but the top of a tree, the roots of which are back in the Jewish nation, and in a less degree in the Roman and Greek civilizations. So the forth-coming Gentile church is to be only the feminine counterpart and glory of the Primitive church. The temptation of people to think themselves and others great because conspicuous, is very unscientific. The argument, when rightly understood, turns directly the other way, and the cause assigned is the very one which proves them to be feminine and of secondary rank.

As I said before, dividing the head into front and back parts, the masculine element takes the posterior. The cerebellum or little brain is the seat of amativeness, and the steam-boiler of the engine. Again dividing the person into right and left, the right side seems to be the leading part, but in fact it is not; the opposite is true. The right side is most forward in demonstration, but the left side is nearest the heart. In associating with woman, instinct places her at your right and not at your left, which is in accordance with the position of the male and female elements in the body. "Christ is at the right hand of God."

But is woman in fact more conspicuous than man? Yes, in some respects; as in dress, and all that attracts the attention of the eye. But she is yet confined within very narrow limits. In a true state she is qualified to be more conspicuous in conversation, in mind, in the fine arts, and perhaps in executive ability.

The first effect, and we may say the *false* effect, of our doctrine that man is the head of the woman, is to make woman over modest and retiring. The effect which must finally prevail, will be to make her come forward, and man to retire. When man seeks his head in the heavens, and becomes the medium of inspiration and power, then woman will come forward and be his expression and exponent in this world. This will suit the genius of woman. An inexpugnable fondness for display is in her very nature; and it is right that it should be. She is the outermost representative of the Divine series. In her the glory of God in Christ and of Christ in man, is to have its final manifestation in the external universe.

SCRAPS AND TALKS,

FROM THE OLD TRUNK IN THE GARRET.

[We continue selections from the "Family Register."]

Social Character of Mr. B.

All who are acquainted with Mr. B., know well that the interior spiritual part of his character is excellent. Mr. B. himself does not need to be told of it, and does not want to be praised for it; and furthermore, every one is satisfied that in regard to our social principles, so far as the internal purpose of his heart and his theory are concerned, he is all right. Now if we say that all that is needed to make a good character is a right state of the interior—a right state of the heart and intellect in regard to theory and the moral affections, honesty, benevolence, &c.,—then Mr. B. is not to be criticised; and he does not need to be praised, because he is independent of such aid. But if the substantial virtues are not the only elements of a perfect character, as we saw in the criticism of Mr. S., then Mr. B. is very defective; and in order to do him any good, or to do the Association any good by this exercise, a severe criticism ought to be carried right into that part of his character which one of our critics, I notice, is disposed to have excused. I do not believe in skimming over or neglecting criticism of the external character, because the internal character is good and excellent. The very thing Mr. B. wants, is a view of himself in the mirror of the judgment of the Association, in reference to his external character; and because he is an excellent man inwardly, the more need there is that we should criticise him externally.

The two elements of a perfect character constitute a duality corresponding to the duality in the Godhead, and to the principle of duality printed on the whole universe. The essence of all the dualities from God downward, may be expressed in two words—reality and expression. In the Godhead, there is the Father and the Word; and the relation of Christ to the Father, is the relation of expression to reality. He is the glory—the outshining and manifestation of the Father. It is essential to all perfection that there should be this duality of reality and manifestation. To say that reality is the whole and manifestation is of no account, is as much as to say that we want but a unit in God; and the Word, the second person of the Godhead, is of no account. The woman bears to man a similar relation. She is his glory; in her are developed all those things which manifest in beauty the intellect and social qualities of man's life. Now Mr. B. is like a man separated from woman, without his proper manifestation and glory. There is a separation existing in his own person between the two elements of reality and manifestation. We all know that the substance is in him, but he is exceedingly deficient in the department of expression. Now if we value the Son in the Godhead, or woman in humanity, we shall certainly value the power of manifestation in individual character; and I should advise Mr. B., instead of being contented with inward beauty, to think it of very great importance to have a beautiful manifestation of the good that is within him. And I advise all the Association to beware of following the principles and example of the critic I have referred to, in re-

gard to external manners; to adopt a different standard for themselves, and to compel him to improve and refine his exterior appearance.

If we are treating of a man's character as a socialist and a lover, we must think of love, not merely as an emotion or theory working in the mind, but as an art, like music for instance. If we were criticising Mr. B. as a musician, to say that he has the soul of music in him—that he has the taste and emotions that are noble and beautiful in regard to music, and a correct theory—would be one thing; but to allow that to stand for all that is good in a musician, and say he needs nothing more, would be another thing, and not correct. Now regarding love as an art, Mr. B. is not a first-rate musician. We know that as a speaker, except at times when his spirit is unusually free, his utterance is labored, tedious, and awkward; and I imagine the same embarrassment and ungainliness attaches to him as a lover in regard to expression. He is aware of his deficiency, and I hope he will not account it a small affair, but determine to qualify himself "unto all pleasing," and not limit his ambition to being merely a good man. At present he does not do justice to himself; his power of manifestation is not equal to the reality in him, and he is constantly liable to be undervalued, by lack of science in expression. If I wish to show my sense of the value of his inward character, and have the Association appreciate him as a man, I shall insist upon his giving birth to his interior goodness by cultivating his outward character, and refining himself as a gentleman.

I think, as has been suggested, if he should cultivate more simplicity and playfulness of manners, he would be more pleasing in society. While he is loved at a distance for the evidences of his nobleness, benevolence, and heroic qualities, upon a nearer approach he inevitably causes himself to be undervalued, for lack of child-like freedom and tact in expression. I believe he has in him the soul of music; he feels the glorious emotions of which music is an expression; but he is no singer; and it would certainly be considerable addition if he had skill in the outward expression of musical emotion.

[The following observations by J. H. N. occurred in a general conversation after the criticism.]

If we are going to be faithful critics, and improve our powers of discrimination and do one another good, we must not take bribes—we must not allow one part of the character to make us indulgent to another. We must not lump things. It is the very business of criticism to divide, to separate good from evil; and it will spoil criticism to take bribes, and excuse one part of the character because another part is good. There is a great variety of tastes, cultivated in many different degrees, in regard to external manners; and manners that would be very annoying to a taste that is highly cultivated, might not be displeasing to a taste less cultivated. Mr. P. might feel no annoyance from sounds which, to Mr. H., with his highly cultivated ear, would be very distressing. It is impossible for those who have cultivated taste, not to be annoyed with things discordant. Shall we say that it is wrong for us then to be annoyed, and seek to render ourselves callous and obtuse? Or shall we all cultivate our tastes and

discernment to the keenest pitch, and seek harmony and pleasure in that direction? There is no need of discord between two persons in very opposite states of cultivation; they may stand together in perfect peace. But in order to peace of the right kind, the inferior degree of cultivation must be modest, aware of its inferiority, and not despise the superior. And in all our aspirations we should address ourselves to the superior degree, take that for a standard, and calculate to please that, and not the inferior degree. The principle of polishing the outside is the principle of democracy. I am in favor of free democratic principles in regard to the different faculties of our nature. Every member of our system has its rights; the external senses have their rights, as well as the mind; and because they are smaller in dignity and weight in the body politic, are they to be held of no account? Let us carry out democracy, and assert that every part, all the senses and susceptibilities, even those most inferior, have their rights, and show them a wise and generous attention. If we give all our attention to the workings of the heart and mind, and let the senses run to poverty, not trying to please them, we set up an aristocracy. We should not devote all the wealth that God has given us to a certain part of our nature, but let every part have its share. Be jealous for the rights of the ear. It is not the most important member; but it has rights, and we should be jealous for them, on the same principle that true democracy is jealous for those in the lowest circumstances, and most likely to be neglected.

April 30, 1849.

A LONDON LAW-OFFICE.

v.

HAVING wandered through the courts, and taken a superficial glance at some of their surroundings, it is time to return to my subject. But let me mention, by the way, that if in speaking of exceptional cases I have conveyed to my readers the impression that barristers are all licentious men, I wish to correct such an idea; for I have known many splendid characters at the English bar, many of them religious men, and humanitarians, with large hearts and noble purposes.

Returning to our law-office, we find an old porter sitting in the entrance-hall, whose duty it is to ascertain the name of every person who enters the house, and make a return of it to the bill-clerk; so that if a client call, he is very likely to be charged six shillings and eight pence, whether he transact any business or not. Perhaps he only came back for his umbrella; but time is money, and whether a man has business or not, he can not call on a lawyer without taking up some one's time; so it is considered right that he should be charged a fee. Perhaps most persons fail to read over their lawyer's bills, or keep no check on the number of calls they make; at all events they rarely dispute them, resembling in this respect the southern customers of a Philadelphia merchant, one of whom purchasing a saddle took it away with him. The clerk, during a rush of business omitted to enter the sale, and not being able to remember who was the purchaser, the merchant charged a saddle to each of his southern customers, who were one hundred and fifty in number, hoping thereby to discover the right one; but every man paid his bill without dispute, and the merchant instead of losing one saddle, made one hundred and forty-nine.

It is quite the fashion for every Englishman of any respectability, to have his "legal adviser," whose bill, like that of his tailor or shoe-maker, is sent in about every Christmas time, a fashion which lawyers take no pains to discourage. In the same

way joint-stock companies each have their lawyers, and to them such an adviser is absolutely necessary, though possibly their necessities fall far short of the advice for which they have to pay. During the railroad mania I saw a lawyer's bill against a railroad company for one year's services, that was written on foolscap sheets, which, lying unfolded one upon another, made a pile two feet in height, and amounted to twenty-five thousand pounds sterling. The bill was sent in to the board, and paid without a question, and it would be natural to suppose that such a pile of manuscript was never read after it left the lawyer's possession. Lawyers have acquired such a character for making out bills, that the subject has become proverbial, and numerous are the tales that are told about them; but like the many tales related of the Oneida Community, they exist for the most part only in the imagination of their authors. The other side of the question may be presented by a fidgety old client, who having a lawsuit, and no confidence in the ability of any person besides himself, imagines that his lawyer has nothing else to attend to of so much importance as a case which, though small in itself, has with constant watching assumed gigantic proportions in the eyes of this plaintiff or defendant, as the case may be; the lawyer must therefore be consulted and instructed upon every silly notion which the client takes in his head, and being withal a loquacious individual, he would in all probability, on each visit, consume an hour or more of valuable time in talking on irrelevant topics. A few such clients (and they are fair representatives of unbusiness-like people) would ruin a lawyer, whose time is his stock in trade; and there remains but one remedy for the nuisance—to make people pay for their amusement.

When I first entered the house, the old porter seemed quite a necessary officer in so large an establishment, and relieved me from considerable embarrassment. I knew the street and the number of the house. The door stood open, like that of a tavern; and seeing no knocker or door-bell with which to summon an attendant, I walked into the entrance hall and then began to consider, where next? but the kindly porter soon rescued me from the experience of "a cat in a strange garret" by politely asking whom I wanted to see.

"Is Mr. Jones here?" I inquired.

"Yes, sir; what name shall I tell him?"

This answered, I was invited to take a seat in an adjoining room, and after waiting several minutes was ushered up three flights of stairs, all excited and out of breath, into the august presence of a real live London lawyer. I did the best that a green country lad could; made my politest bow, took the step most highly approved by my ex-dancing master, and shaking the proffered hand in true Parisian style proceeded to fumble my pockets for a letter of introduction from my father. Becoming somewhat confused by said letter eluding my first search, I handed him the wrong envelope; and pulling out my pocket-handkerchief, a letter fell upon the floor bearing my father's clear inscription to Messrs. Brown, Jones, & Robinson, Solrs., No. 4, — Street, Westminster. I suddenly remembered that I had placed it in that outside pocket, the more easily to avoid the confusion of fumbling for it, so that the whole ceremony of introduction might go off with eclat; and yet that very precaution was the means of adding to my confusion. For a few moments I could have been bought very cheap, while that lawyer was reading over one of my own scrawling doggerels to the tune of "The girl I left behind me." I was glad however that "the girl" happened to be my sister, or I might have expired on the spot from the effects of wounded egotism. I felt red, and a cold streak ran up my back as I pondered how to regain my silly rhymes. My first impulse was to snatch them from his hand before he could have time to read the first line; but thinking better of it, I stammered out,

"Excuse me sir—I—"

"Yes sir," he interrupted me with a smile—he never laughed—"you have handed me the wrong envelope, and have learned your first lesson in legal practice: Never part with the possession of any

document without first so far examining it, that you can swear what it is."

The firm of Brown, Jones & Robinson, had been founded by Mr. Brown less than twenty years previous to the date of my articles. He was poor when he started in business, having previously been a copying clerk in a country law-office, where he had been presented with his articles. Removing to London he transacted his business in one little apartment, where he also slept and took his meals. As business increased he found it necessary to employ a clerk, who remained with him till he died. Still his business increased so rapidly that he found it necessary to take a partner; so Mr. Jones, who was a "limb of the law" (albeit a very useless one, inasmuch as he knew very little about it), was invited to accept a share of the practice as a reward for having married Mr. Brown's sister.

Mr. Brown was a plain, matter-of-fact man, the beau ideal of a man of business. In conversation, he always went straight to the point; and having discussed it as much as he felt was absolutely necessary, abruptly broke off, to set about something else, leaving you to take your leave as soon as you pleased. Knowing his own shortcomings in the matter of ceremony and courtesy, he highly valued the counteracting qualities which his partner brought into the business, although under any other circumstances he would have regarded them with contempt and ridicule.

Jones was a fop; and for that class of the clients who needed "soft soap," his manner was as pretty as his partner's was plain. Deeply embedded in Mr. Jones's heart was a sentiment common to most Englishmen, that there was somewhere in the court of Chancery a fabulously large property which, if everybody had their rights, would all have been in his possession; and that he belonged to a very high order of the English nobility, as witnessed a certain pane of glass in the large painted window of armorial bearings in the Houses of Parliament. I have frequently passed that window in his company, and was not long in discovering that pane to be a weak point in Mr. Jones's life, for on it was illustrated the armorial bearings of the noble House of Jones; and the person who evinced the most profound appreciation of so interesting a fact was sure to engage the esteem and respect of the lineal descendant and sole heir of that noble stock. The pride of Jones's ancient greatness showed itself also in his dress. He always wore the latest fashion, the closest fitting lavender-colored kids, and used the strongest extract of muskrats; but with all his silly pride and foppishness, no one could dispute that Jones was a gentleman. It may require a considerable strain of the imagination to suppose that anything deeper than the superficiality of a fop can exist under the aroma of a muskrat; but in spite of such disadvantages, Jones's better nature at times shone out in a way to make him many friends. So having turned my embarrassment to useful account, he now proceeded to help me regain my self-possession by speaking words of encouragement. He was sure I should meet with some pleasant companions in the office; hoped I should be wise in choosing them; thought we should soon get to understand one another, and invited me to dine with him that evening.

Mr. Robinson, the junior partner, was taken into the firm because he was a dapper, executive little man, and his services were needed in the business. He had all the bad qualities of Mr. Jones, with none of his good ones. Still worse, he was an inveterate smoker, a habit held in detestation by both of his senior partners; and his only redeeming quality was "drive" in business. I made up my mind on our first introduction, that I had no sympathy with him, and ever after regarded him as a snob. Such was the law firm to whom I was bound, and whose practice, commencing with a bagatelle, increased within twenty years to a net income of nearly thirty thousand pounds sterling per annum, the partners living in the height of fashion, and supporting their town and country residences.

At ten in the morning, following my first visit to Mr. Jones, I had appointed to commence my five

years' work, and my studies. The walk from Westborne Terrace to Westminster, was pleasant beyond my anticipation. The warm April sun shone brightly, as I walked down the broad terrace; the blackbirds and thrushes sung out their strong, mellow love-songs, as I passed the Kensington Gardens; and on striking into Hyde Park a volley of musketry told me that the Coldstream Guards were there on dress parade. The late Duke of Wellington, the late Prince Albert, the Marquis of Anglesey and other notabilities, sat on horseback in a group, while the troops marched, formed squares, fired volleys, &c., &c., to the time of familiar marches, played by their gorgeously dressed band. I decided at once to see the sight, law or no law; but fortunately the parade was just then over, and the troops took up their line of march for the barracks in Bird-cage walk; so that I had the satisfaction of marching across Piccadilly, down Constitution Hill, and through the Mall and Horse-guard yard, to the music of a magnificent band, and arrived at my office five minutes before the appointed time. This was a good beginning; and I felt relieved that circumstances had helped me to be punctual, instead of encouraging my tendency to unfaithfulness.

E.

THE CIRCULAR.

O. C., MONDAY, APRIL 12, 1869.

AMERICAN SOCIALISMS.

NO. XXVII.

ONE feature of Mr. Greig's entertaining sketch in our last number, deserves notice in passing, viz., his cheerful boast of the multiplicity of religions in the Clarkson Association, and the wonderful harmony that prevailed among them. The meaning of the boast undoubtedly is, that religious belief was so completely a secondary and insignificant matter, that it did not prevent peaceful family relations, even between the Atheists and the Orthodox. This kind of harmony is often spoken of in the accounts of other Associations, and seems to have been a general characteristic, or at least a desideratum, of the Owen and Fourier schools. It is this harmonious indifference, produced by mutual counteraction, which we refer to when we speak of the Associations of those schools as *non-religious*.

The primary Massachusetts Communities, however, were hardly so free from religious limitations, though they issued from the sects commonly called "liberal." The Brook Farmers, we have seen, covered the National Convention all over with the mantle of piety, insisting that they were at work as devout Christians, and that Fourierism, as they held it, was Christianity. And Hopedale was even more zealous for Christianity than Brook Farm. Collins's Community at Skaneateles, on the other hand, went clear over to exclusive anti-religion; and actually barred out by its original creed, all kinds of Christians, tolerating nobody but sound Atheists and Deists.

The Northampton Association, which we have termed Nothingarian, seems to have invented the happy medium of the Clarkson platform, and in that respect may be regarded as the prototype of the whole class of Fourier Associations. The mixture of religions, however, at Northampton, was not so harmonious as at Clarkson. The historian of the Northampton Community says: "The carrying out of different religious views was perhaps the occasion of more disagreement than any other subject; and this disagreement operated to general disadvantage, as in consequence of it several valuable members withdrew." We shall meet with similar disagreements and disasters in the Sodus Bay Phalanx and other Associations, to be reported hereafter. So that it does not seem altogether safe to huddle a great variety of contradictory religions together in close Association, notwithstanding the apparent results in the Clarkson case. And it occurs, as a natural suggestion, that possibly the Clarkson Association did not last long enough to fairly test the results of a general mixture of religions.

The next on the list of the Confederated Associations of Western New York, was

THE BLOOMFIELD ASSOCIATION.

We have but meager accounts of this experiment. Macdonald does not mention it. *The Phalanx* of June 15, 1844, says that it commenced operations on the 15th of March in that year, on a domain of about five hundred acres, mostly improved land, situated one mile east of Honeoye Falls, in the counties of Monroe, Livingston, and Ontario; that it was in debt for its land about \$11,000, and had \$85,000 of its subscriptions actually paid in; that it had one hundred and forty-eight resident members, and a large number more expecting to join, as soon as employment could be found for them. Two or three allusions to this Association occur afterward in *The Phalanx*, congratulating it on its prospects, and mentioning good reports of its progress. Finally in *The Harbinger*, vol. 1, p. 247, we find a letter from E. D. Wight and E. A. Stillman, dated Aug. 20, 1845, defending the Association against newspaper charges, and asserting its continued prosperity; but giving us the following peep into a mess of troubles, that probably brought it to its end shortly afterwards:

"We are not fully satisfied with the tenor by which our real estate, under the existing laws, is obliged to be held. Conveyances, pursuant to legal advice, were made originally, by the owners of each particular parcel, to the Committee of Finance, in trust for the stockholders and members; and a Power was executed by the stockholders to the committee, by which, under certain regulations, they were to have authority to sell and convey the same. The absurdity of the Statute of Trusts never having been licked into shape by judicial decisions, a close and unavailing search has since been instituted for the fugitive legal title.

"Some counsellors, learned in the law, find it in the Committee of Finance, as representatives of the Association; others have discovered that it is vested in them as individuals; others still, of equal eminence, and equally intent at arriving at a true solution, find, perhaps, that it is in the committee and stockholders jointly; while there are those who profess to find it in neither of these parties, but in the persons of whom the property was purchased, and to whom has been paid its full valuation!

"In order to educe order out of this confusion of opinions, and to enable us to acquire if possible a less objectionable title, it has been proposed to petition the Chancellor for a sale, as a title from the court would be free from doubt."

If this may be considered the end (as it probably was), it shows that the Bloomfield Association died, as the Clarkson did, in a quarrel about its titles, and in the hands of the lawyers.

THE ONTARIO UNION.

"This Association [says *The Phalanx*, June 1844] commenced operations about two weeks since, in Hopewell, Ontario county, five miles from Canandaigua. They have purchased the mills and farm formerly owned by Judge Bates, consisting of one hundred and fifty acres of land, a flouring mill with five run of Burr Stones, and sawmill, at \$16,000. They have secured, by subscription, about one hundred and thirty acres of land in the immediate vicinity, which they are now working. To meet their liabilities for the original purchase, I am informed they have already a subscription which they believe can be relied on, amounting to over \$40,000. They have now upon the domain about seventy-five members. This Institution has been able already to commence such branches of industry as will produce an immediate return, and, as a consequence, will avoid the necessity of living upon their capital. There is danger that their enthusiasm will get the better of their judgment in admitting members too fast."

The editor of *The Phalanx* visited this Association among others, in the fall of 1844, and gave the following cheerful account of it:

"The whole number of resident members is one hundred and fifty; fifty of whom are men, and upward of sixty children. We were greatly pleased with the earnest spirit which seemed to pervade this little Community. We thought we perceived among them a really religious devotion to the great cause in which they have embarked. This gave an unspeakable charm to their rude temporary dwellings, and lent a grace to their plain manners, far above any superficial elegance. We have no doubt that they will succeed in establishing a state of society higher even than they themselves anticipate. Of their pecuniary success their present condition gives good assurance. We should think that, with ordinary prudence, it was entirely certain."

We find nothing after this in *The Phalanx* about

this Association. Macdonald merely mentions a few such items as the date, place, &c., and concludes with the following terse epitaph:

"It effected but little, and was of brief duration. No further particulars."

THE MIXVILLE ASSOCIATION

was one of the group that radiated from Rochester, according to Mr. Greig; but we can find no account of it anywhere, except that it had not commenced operations, at the time of the session of the Confederated Council; though a delegate from it was a member of that Council. How long it lived, or whether it lived at all, does not appear.

THE SODUS BAY PHALANX.

"This Association [says Macdonald] originated about the same time as the Clarkson Association (Feb. 1844), and in the same place (Rochester). The following description of its domain is from the *Herald of Freedom*:

"We have at this place about one thousand four hundred acres of choice land, three hundred of which are under improvement. It borders on Sodus Bay, the best harbor on Lake Ontario, and for beauty of scenery, is not surpassed by any tract in the State. We have on the domain two streams of water, which can both be used for propelling machinery. We number at present about three hundred men, women and children. The buildings on the place were nearly enough to accommodate the whole, the place having formerly been occupied by the Shakers, who had erected good buildings for their own accommodation."

The editor of *The Phalanx* visited this Association also in the autumn of 1844, and wrote of it as follows:

"The advantages of the location seemed to us very rare, and it was with great pain that we discovered that the internal condition of the Phalanx was not encouraging. We did not find that unity of purpose, without which a small and imperfectly provided Association can not be held together until it has attained the necessary perfection in its mechanism. At the commencement, as it appeared to us, there was not sufficient caution in the admission of members. As far as we could learn, a large number of persons were received without proper qualification; either in character or industrial abilities. Sickness unfortunately soon arose in the new Phalanx, and increased the confusion which resulted from a want of unity of feeling and systematic organization. Religious differences, pressed in an intolerant manner on both sides, had at the time of our visit produced entire uncertainty as to future operations, and carried disorder to its height. We left the Domain with the conviction, which reflection has strengthened, that without an entire reorganization under more efficient leaders, the Association must fall entirely to pieces; a fact which is greatly to be deplored on account of the cause in general, as well as on account of the excellence of the location, and the real worth of several individuals who have passed unshaken through such trying circumstances. We have, however, in the case of this Phalanx, a striking example of the folly of undertaking practical Association without sufficient means, and without men of proper character. No other advantages can compensate for the want of these."

Nearly a year later (Sept. 1845) a member of the Sodus Bay Phalanx wrote to *The Harbinger* in the following dubious vein:

"We have only about twelve or fifteen adult males, and we believe we may safely say (from the amount of labor performed the present season), not many unprofitable ones. Learning from the many difficulties and privations of last year, there is now evidently a settled and determined will to succeed in our enterprise. There is, however, a debt which is very discouraging; \$7,000 principal, besides \$2,450 interest, which will come due next spring, and an ability on our part, of paying no more than the interest."

About the beginning of 1846, when the end was evidently at hand, John A. Collins of the Skaneateles Community, visited Sodus Bay, and sent to his paper, *The Communist*, the following mournful report:

"Experience has taught them that but little confidence can be placed upon calculations which are predicated upon a newly organized, or more properly speaking, a disorganized body of heterogeneous materials, during the first and second years of its existence. There is not the least doubt, but that an energetic and efficient individual with sufficient capital to erect, with the least possible delay, the saw-mill, lath, shingle, broom-handle, tub and pail, fork and hoe handle, last, and general turning machinery, and employ as many of the first class of workmen as the business would require, could in three years

time, pay both principal and interest, and have the entire farm and several thousand dollars besides. But an Association composed of inexperienced, restless, indolent, feeble, and selfish individuals, would perish beneath the pressure of interest, ere they could construct their mills, get their machinery in operation, and get sufficiently organized and systematized, that all things could be carried forward with that system and perfection which characterize isolation and the older established Communities.

"But had not capital stepped forth to crush this movement, other elements equally poisonous and deadly, were introduced, which would have sealed its ruin. A great portion of its members were brought together, not by a strong feeling or sympathy for the poor, noble philanthropy, or self-denying enthusiasm, but by the most narrow selfishness. Add to this, that bane of all that is meek, pure, noble, and peaceful, religious bigotry and intolerance, was carried in and incorporated into the constitution of the Phalanx. Soon the body was divided into the religious and liberal portions, both of which carried their views, we think, to extremes.

"We were present at a business meeting, in the early part of the fall of 1844. Each party, it seemed, felt bound to oppose the wishes, plans and movements of the other. We advised the more liberal portion of the Society quietly to withdraw, and allow the other party to succeed if it possibly could. But they did not feel at liberty to do so; and soon after the religious body left, taking with them what of their property they could find, leaving those who remained (the liberal portion of the Society), comparatively destitute. They felt determined to succeed, and nobly have they combatted, to the present time, the hostile elements which have warred against them with terrible force. United in sympathy and feeling, they reorganized last spring; but the interest was too much for them to meet, and now there is no prospect of their remaining as an Association longer than the approaching April. Could those now upon the domain purchase three hundred or four hundred acres of the land, we have not the least doubt but that they would succeed, and ultimately come into possession of the valuable wood-land adjoining. But this is impossible. In the evening all the adults convened together, and at their earnest request, we spoke for the space of an hour or more upon the signs of the times—the evidences of social progress, and the various minor difficulties that the pioneers in this movement must necessarily have to experience—proved to the satisfaction of most of them, we think, that Fourier's plan of distributing wealth, was both arbitrary and superficial—that it was a useless effort to unite two opposite and hostile elements, which have no more affinity for each other than water and oil, or fire and gunpowder—that inasmuch as individual and separate interests are the cause and occasion for nearly all the crime, poverty, and suffering in civilized society—it follows that the cause and occasion must be removed ere the effects will disappear. Still the difference between Communists and Associationists is not so great, that they should be opposed and alienated. It should be our object to see the points of agreement, rather than seek for points of disagreement. In the former, we have been too active and earnest. Association is a great school for Communism. It will develop the false, and point out the good.

"As we left this interesting spot the following morning, it was painful to feel that those who now composed that Association—men and women, who for nearly two years had struggled against great odds, with their philanthropic, manly and heroic spirit—with all the enthusiasm, zeal and confidence in the beauty and practicability of the principles of social co-operation, of young converts; we say, the reflection was painful, that they must soon be dispersed and thrown back again to act upon the selfish and beggarly principles of strife and competition."

Macdonald ends the story in his usual sombre style as follows:

"This experiment was a total failure. I have been unable to gather many particulars concerning its last days, and those I have obtained are of a very unfavorable character.

"The chief cause of failure was religious difference. Persons of various religious creeds could not agree. There were some among them who thought it no sin to labor on the Sabbath, and others who looked upon it as an outrage, which the Phalanx should take action to prevent. A Committee was appointed to settle such differences, but in this they failed. Sickness was another of their troubles. They were severely afflicted with typhoid erysipelas, and at one time forty-nine of their members were upon the sick list.

"After laboring a year or two under these difficulties, there was a hasty and disorderly retreat. It is said that each individual helped himself to the movable property, and that some decamped in the night, leaving the remains of the Phalanx to be dis-

posed of in any way which the last men might choose.

"The fact that mankind do not like to have their faults and failings made public, will probably account for the difficulty in obtaining particulars of such experiments as the Sodus Bay Phalanx."

Allen and Orvis, the lecturing missionaries of Brook Farm, in that same letter from which we quoted some time since a maledictory paragraph on the memory of the Skaneateles Community, mention also the bad odor of the defunct Confederated Phalanxes of Western New York, in the following disrespectful terms. Their letter is dated at Rochester, Sept. 1847:

"The prospect for meetings in this city is less favorable than that of any place where we have previously visited. It is the nest wherein was hatched that anomalous brood of birds, called the 'Sodus Bay Phalanx,' 'The Clarkson Phalanx,' the 'Bloomfield Phalanx,' and the 'Ontario Union.' The very name of Association is odious with the public, and the unfortunate people who went into these movements in such mad haste, have been ridiculed till endurance is no longer possible, and they have slunk away from the sight and knowledge of their neighbors."

The experience of the Sodus Bay Phalanx in regard to religion, suggests reflections. Let us improve the opportunity to study some of the practical relations of religion to Association.

We hold, as we have frequently intimated, that the object and end of Association in all its forms, is to gather men, women and children into larger and more permanent homes than those established by marriage. The advantages of partnership, incorporation and co-operation have become so manifest in modern affairs, that an unspeakable longing has arisen in the very heart of civilization, for the extension of those advantages to the dearest of all human interests—family affairs—the business of home. The charm that drew the Western New Yorkers together in such rushing multitudes, was simply the prospect of *Home on the large scale*, which indeed is heaven.

Now if we consider the laws which govern the formation of homes on the small scale, we shall be likely to get some wisdom in regard to their formation on the large scale.

And, in the first place, it is evident that homes formed by the conjunction of pairs in the usual way, are not *all* harmonious—perhaps we might say, are not *generally* harmonious. Families quarrel and break up, as well as Associations; and if husbands and wives were as free to separate as the members of Associations are, possibly marriage would not make much better show than Socialism has made. Human nature, as we have seen it in the Communities and Phalanxes—discordant, centrifugal—is the same in marriage. Now, as experience has developed something like a code of rules that govern prudent people in venturing on marriage, our true way is to study that code, and apply it as far as possible to the vastly greater venture of Association.

Fourier's dream that a thousand or two of discordant centrifugal individuals in one great home, would fall, by natural gravitation, into a balance of passions, and realize a harmony unattainable on the small scale of familism, has not been confirmed by experience, and seems to us the wildest opposite of truth. We should expect, *a priori*, that with discordant materials, the greater the formation, the worse would be the hell: and this is just what has been proved by all the experiments. Let us go back, then, and study the rules of harmony in the formation of common families.

Probably there is not one among those rules so familiar and so universally approved by the prudent, as that which advises men and women not to marry without agreement in religion. This rule has nothing to do with bigotry. It does not look at the supposed truth or falsehood of different religious creeds. It simply says: Let the Catholic marry the Catholic; the Orthodox, the Orthodox; the Deist, the Deist; the Nothingarian, the Nothingarian; but don't match these discords together, if you wish for family peace. Now this is the precept which the Fourier Associations, as we see, outrageously violated; and yet they expected peace, and complained dreadfully because they did not get it! There is latent quarrel enough

in the religious opposition of a single pair, to spoil a family: and yet these Socialists ventured on hundred-fold complications of such oppositions, with a heroism that would be sublime, if it were not desperately foolish.

It is useless to say that religion is an affair of the inner man, and need not disturb external relations. It *did* disturb the external relations of the Socialists at Sodus Bay, and could not do otherwise. They quarreled about the Sabbath. It did disturb the external relations of the Northampton Socialists. They quarreled about amusements. Religion always extends from the inner man to such external things.

It is useless to say, as Collins evidently wished to insinuate, that the bigoted sort of religionists—those of the Orthodox order—were alone to blame. In the first place this is not true. All the witnesses say—Collins among the rest—that both parties pushed and hooked. And in the next place, if it were true, it would only show the importance of excluding the Orthodox from Associations, and prove the value of the rule that forbids marrying religious discords.

Even Collins, with all his "liberality," had originally too much good sense to attempt Association in the promiscuous way of the Fourierites. His first idea was to make his Community a sort of "close communion" church of infidelity; and, as it turned out, this was his brightest idea; for in abandoning it he succumbed to his more religious rival, Johnson, and admitted quarreling and weakness that ruined the concern. His advice also to the "liberal" party at Sodus Bay to withdraw, shows that his judgment was opposed to the heterogeneous mixtures that were popular among the Fourierites.

On the whole it seems to us that it should be considered settled by reason and experience, that the rule we have found governing the prudential theory of marriage on the small scale, should be transferred to the theory of Association, which is really marriage on the large scale. Better not marry at all, than marry a religious quarrel. Better have no religion, than have seventy-four different religions, as they had at Clarkson. If you mean to found a Community for peace and permanence, first of all find associates that agree with you in religion, or at least in no-religion, and if possible bar out all others. Remember that all the successful Communities are harmonious, and the basis of their harmony is unity in religion. If you think you can find a way to secure harmony in no-religion, try it. But don't be so foolish as to enter on the tremendous responsibilities of Community-building, with a complication of religious quarrels lurking in your material.

COMMUNITY JOURNAL.

[For the week ending Apr. 10.]

ONEIDA.

—Spring shows its usual abundance of muddy roads, and bare, brown fields here in the valley of Oneida Creek, while the hills all around us still bear a plentiful burden of snow. April, also, is as usual prolific in short-lived young winters, which, like other juveniles, manifest their superabundant life by a succession of squalls.

—The fruit managers have about finished their spring pruning, and teams with wagons are making the fields and meadows neat by gathering up the brush and sticks.

—The strawberry plants have safely passed the winter under their double covering of straw and snow. The mice have also done the same; and lawn, meadows, brush-heaps, and alas! some young trees, give marked evidence of their omnivorous appetite. Cats, foxes, hawks and owls, we fear will have more than their match to keep nature's balance between them and their prey. The sleek ribs of our unsexed, great, good-natured, horse-barn, maltese cat, show that he is doing his best to keep down his end of the pole.

—The forcing-pit, under the careful supervision of its new manager, S. W. N., is green with tomato, early cabbage, lettuce and pepper plants.

—The wood-shed is undergoing a rapid transformation, preparatory to receiving the household stores which the children's house cellar has thus far contained.

SMITH'S STORY.

xv.

WE were now rapidly approaching the Black Hills, those eastern outposts of the Rocky Mountains. For some days we had seen them in the distance; but now they seemed quite near. The dry atmosphere of those regions sometimes produces strange phenomena. For instance, you will see a hill seemingly but a few miles away, directly in the line of your route, and [you think you will reach it presently; but you travel all day, and at night you seem to be as far from it as in the morning, although you have been going directly toward it. We would frequently travel all day, and at night look back to the place we started from in the morning, and wonder at the shortness of the distance. The most remarkable case of this kind that I ever witnessed, was that of Chimney Rock. This is a high rock rising out of the plains, on the south side of the Platte river, which looks like a high stone chimney. I proposed to some of the company that we go and visit the rock; but they laughed at me. I felt certain that I could with my rifle, shoot a hawk on the top of it, from the river's bank; but I was assured by one of the company, who had been there two years previous, that the rock was all of ten miles distant from the river. The different density of the different strata of atmosphere, is no doubt the cause of these illusions, and may be illustrated by the familiar experiment of putting a coin in a bowl of water for the purpose of showing the refraction of light.

On the afternoon of the sixth of July, we reached that point on the Platte river where it was crossed by the trail going north and south, along the eastern base of the mountains. Pike's Peak lay nearly two hundred miles due south of us. Better reports of the gold mining there having reached our trail from time to time, many travelers on arriving at this point, had turned southward, crossed the Platte, and gone to Pike's Peak. It being inferred that many others would also doubtless do the same before the season was over, some enterprising men had established a ferry at this crossing. And such a ferry! It was merely a rough raft with two planks, the width of a wagon-track apart, fastened in its center. The cattle were made to swim the river; while the wagons were drawn on one at a time, by hand, and then the whole contrivance was shoved across with poles. The current would of course carry it down stream a long distance; when it would have to be towed up again along the bank by hand. For this slow mode of crossing you were allowed to pay five dollars per wagon. For foot-passengers, who wished to cross, they had an old wagon-box fitted up as a boat, and charged twenty-five cents per head. We were not accustomed to such prices, and could hardly realize that these ferry-men were not actual pirates.

Near the bank of the river, was established a blacksmith's-shop; only it was no shop, but merely a forge and bellows built in the open air, under a tree. The son of Vulcan who there presided, had all he could do in the way of setting wagon tires. One-third the distance to the Pacific had been accomplished. We were at the foot of the Black Hills; and they looked magnificent after having gazed upon the vast plain for so many days. The hot sand-hills were all passed; but their effects were seen in the shrunken wheels and loosened tires. "It is an ill wind that blows no one any good." This blacksmith was a lucky man. He was making more gold than he ever could expect to do by quartz mining. For some distance around his camp, the ground was occupied with wagons awaiting their turn. Our company would have to wait two or three days. Meanwhile the cattle would be recruiting.

This crossing, this blacksmith's forge, this camp, were four miles below Fort Laramie, and on the opposite side of the river. Fort Laramie is situated some three-quarters of a mile south of the Platte river on a pretty little plain at the foot of the Black Hills. It held at that time a small garrison of troops. It was quite a noted Indian and Trapper trading post. The "post," or store, was a long, low, rudely constructed building, with an earth floor;

but in it could be found almost any article of civilization or barbarism. The hunter and trapper could here procure a complete outfit; the belle of the fort could here find Parisian gewgaws; the epicure could obtain his fine liquors, his lobster salad, chicken pie, oyster soup, &c., &c. It was equal to going to a fair, to spend an hour in one of those variety stores on the frontiers of the world. They are usually owned by wealthy parties whose headquarters are at St. Louis, or some other large city. They own perhaps ten or twenty thousand dollars worth of teams, which are constantly employed in hauling goods across the plains. The Union Pacific Railroad will soon vastly change all these things.

Nearly all our company were expecting to find letters awaiting our persusal at Fort Laramie, from the "dear ones at home." How anxious we were to get them! There was not time to go after them on the night of our arrival at this place; but we decided that Orlando, the Doctor and I should start early the next morning for the Fort, to get the mail for all the company. We went down to the river quite early; but the ferrymen had not yet come; besides the boys said they would not pay twenty-five cents each to be ferried across in that leaky tub. So not having the fear of the ferrymen before their eyes, they unfastened the boat, and jumped in, telling me to "come along." I expostulated with them for taking the boat without leave; but they only laughed at me; and finding that I would not go with them, they went without me. I stood and watched them till they had safely landed, and disappeared from sight over a small hill, when I sat down on the bank and wished I were with them. It seemed a long time to wait till afternoon before getting my letter; and besides, I wanted to see Fort Laramie. All at once the thought struck me that there was nothing serious to hinder my following the boys. To be sure the water was deep, and the current very rapid; but then it was a warm July morning, and I was lightly dressed with shoes, stockings, thin pants, shirt and hat. I had often swam farther than across that river; and I determined to go. If I could manage to strike a projecting point of land on the other side, I should evidently save some hard pulling. So to accomplish this object I ran up the river bank a few rods, and then plunged in. The current ran more swiftly than I had anticipated; and I soon found that unless I made vigorous efforts I should be carried below the point. I also found that my pants bagged with water and greatly impeded my progress. In my eagerness to reach the point I quite exhausted my strength, and when I was within a few rods of the shore I struck an eddy and was spun around like a top. I was a little frightened at my situation; but fortunately I did not lose my presence of mind, and summoning all my available strength I made a violent effort to reach the shore, and succeeded. I threw myself upon the grassy bank to rest, and my heart thanked God for deliverance. After becoming sufficiently rested, I took off my clothes, wrung the water from them, and then put them on again, where they soon dried.

I walked merrily along till I came to the Fort, where I found my comrades, who had a letter for me from mother. I sat down and read it with wonderful eagerness. I don't think I can describe the eagerness with which persons, situated as we were, read letters from home.

After satisfying ourselves with looking about the place we started directly for the river; intending to re-cross it opposite the Fort, instead of opposite our camp. We found a man in a boat at the water's edge, who offered to take us across for seventy-five cents. This we refused to give, as we felt capable of easily swimming the river. Besides, we here found a rope stretched from bank to bank which had once been used with a ferry-boat. We thought we could keep hold of this rope with our hands and aid ourselves in crossing. The Doctor wanted Orlando and me to try it first, as we were the better swimmers. So putting our letters into our hats we plunged in. When nearly half way across, we found that the current ran so swiftly against our bodies, and caused the rope to sway so much that it was harder work to hold on to the rope than to swim. So we let go

the rope, and, taking our time, we reached the other shore without much difficulty.

Upon seeing us nearly across, the Doctor had prepared for the undertaking by pulling off his boots and shirt. Tying his pocket-book, and the letters for the rest of the company in his shirt, he fastened them on his head, together with his boots. Thus rendered quite top-heavy he started in; but he had not swam far before the current caught his head-dress, drew it down upon his neck, where it choked him. He struggled and floundered like a mad man, and finally succeeded in tearing the burden from his neck. But his efforts to free himself had so exhausted him that he seemed only able to keep afloat, without trying to gain either shore against the current. Orlando saw him from the very first, and as he showed signs of distress, I ran down the bank and again plunged in, having previously pulled off my shoes. Orlando began to urge the man in the boat to go to the Doctor's rescue; but he retorted by saying we had refused his services once. However, when he saw that the man would certainly drown if he did not lend some assistance, he shoved off toward him. He soon dragged him into his boat, more dead than alive, and landed him on the northern bank. Seeing the boatman pick up the Doctor, I turned round and again swam to shore. It was two hours before we could start for camp with the Doctor, and then we were obliged to hire a horse. Some of the company whose letters had gone to the bottom of the Platte did not seem to know whether they had rather have had the Doctor saved, or their letters.

I have now reached my western boundary, and must again retrace my steps. The Lord put a "hook into my nose" and turned me back. Some time before leaving Iowa I had injured one of my knee-joints in jumping over a fence. The Doctor said I broke the semi-lunar-cartilage. It became apparently sound again; but shortly after leaving Omaha, while lifting one day at a wagon wheel, I again injured it. It now began to trouble me quite seriously. At times I would experience no difficulty from it, and then suddenly, without any warning, a kernel would seem to get between the joint of the knee, which would effectually prevent my straightening my leg, and would throw me down, unless I could catch myself by hopping on the other foot. Sometimes this kernel would seem to float out from between the joint almost immediately after getting in; and then again it would remain in twenty-four hours. The Doctor said he could do nothing for it. And finally I decided that if it did not get better by the time we got to Fort Laramie, I would then turn back. It got no better, but rather worse; and so I decided to return to the States.

The reader will perhaps wonder how I was to get back across the plains alone. The problem is easily solved. It sometimes makes a great difference whether the route you wish to travel is a little up hill, or a little down hill. So far we had been traveling a little up hill. By turning in the opposite direction my course would be a little down hill, and that inclination was just sufficient to carry the waters of the Platte down to St. Louis; therefore I proposed to float down the river to that city. To be sure the distance was nearly twelve hundred miles, through an Indian country; and the journey would have to be made in a small, rudely built boat; but I felt confident of success. My affairs with Orlando were quickly settled. I had a cow, half interest in one yoke of oxen, and a good stock of provisions. These of course I could not carry back, excepting some of the provisions; and as there was but little money in the company (it nearly all being invested in cattle), I had to take Orlando's promise to pay me after reaching California. I parceled me out what I thought to be a sufficient supply of beans, flour, matches, salt, coffee, sugar, and a little dried fruit. My well-filled trunk of clothing I also intended taking back. I traded my rifle with Orlando for his double-barreled shot-gun; as the rifle was of more value to him in the mountains, and the shot-gun to me in the States.

The man who had rescued the Doctor, had offered to sell me his boat for ten dollars, and one morning Edward Brierly started off to purchase it. He had

gone but a few rods when two men appeared in our camp, who had come up from the river wishing to know if we had seen a horse of a certain description go by our camp within a day or two. Now it happened that we had seen this horse, with a man on his back, jogging along eastward, the previous day. These two men quickly told enough of their story, to make their actions and questions intelligible. They were on their way to the States with a horse and wagon; had fallen in with a rascal, who one night robbed them of their horse, and left them with the delightful prospect of footing it to the States. But striking the Platte river, two days previous to reaching our camp, they had succeeded in purchasing two "dug outs" of some Indians; and were now in hot pursuit of the horse thief, with a fair prospect of catching him.

Before they had finished the recital of their circumstances, which they detailed rapidly, I had told Orlando to call Edward back. This he succeeded in doing. I then told the two men that I was about starting for the States by water, and would like to take passage with them; and if they recovered their horse, I would take the craft off their hands. They gladly accepted my proposition, for they had but a short supply of provisions, while I had abundance. I increased my stock of provisions, loaded my traps into their boats, and in a few minutes I was homeward bound.

TETHERING.

THE soiling system is but little practiced in this country, and still less understood, as a general thing. Nevertheless the system has its advocates, who have from time to time set forth its advantages. In an economical point of view, over the common practice of allowing animals to graze at large, where by treading under foot, and by their droppings, they render unfit for use a large part of the feed, thus requiring (as shown by statistics from actual experiments) nearly double the number of acres of land on which to subsist the same amount of stock. Notwithstanding this showing in favor of the soiling system it is not likely to be adopted to any great extent in this country at present, so long as land is abundant, and comparatively cheap, and material for fencing can be had. My object, however, in presenting the subject at this time, is not to advocate either system, but to suggest a plan which if carried out would perhaps prove in some respects a modification of both.

On a traveling excursion last summer in the State of Connecticut, I discovered in a field by the road-side, what at first sight appeared to be an old-fashioned well-sweep on a small scale; but on a nearer approach, and not seeing a well beneath it, I concluded it must have been erected for some other purpose. A closer inspection accordingly, discovered it to be a Yankee contrivance for tethering an animal for the purpose of grazing. The sweep I perceived rested on the top of an iron bar which was driven into the ground, and extended to the height of four or five feet. The sweep was fastened to it in such a manner as to allow it to turn readily in any direction, and was so balanced that the butt-end slightly rested on the ground. On the upper end of the sweep is fastened a rope, which hangs within easy reach; to this the animal is tied, which, on lowering its head, in the act of feeding, draws after it the elevated end of the sweep, which again resumes its natural position when the animal raises its head, thus accommodating its movements to the actions of the creature. It was so contrived as to keep the rope clear

from the ground, and from all liability of the animal becoming entangled in it, and at the same time giving it the freedom of a certain circumference, beyond which it could not go to trample down feed which it did not need. The contrivance, it will readily be seen, is a very cheap and simple affair; with the exception of the iron bar, it may be constructed by any farmer in a few minutes, and can be moved as occasion may require in three minutes of time.

The discovery led to some reflections at the time, and I have since noticed that some one in a western State has taken out a patent right for an invention, which though differing in construction is designed to accomplish the same purpose. Whether the invention is an improvement or not, on the one already described, may be determined by those desiring to use the tether. It consists in stretching a rope a proper distance, one end being fastened to a hub in the ground, and the other end attached to a windlass; it is then elevated six or eight feet by means of movable supports near the ends, and hauled taut with the windlass. Along the rope at desirable distances, the animals are tied, thus giving to each a certain range, &c. Whichever method may be considered best, the advantages of the system may readily be seen.

In the first place it does away with the necessity and expense of fencing, which is becoming more and more a matter of importance.

Secondly, if adopted it would enable the farmer to pasture any where that he may have a patch of grass, whether adjoining a piece of grain, or mowing-land, without the necessity of first building a fence; thus saving time and expense and enabling him to make the most of his pasture, which otherwise for the want of time to build a fence would perhaps go to waste while his stock might be suffering for the want of it.

Thirdly, in cases of unruly animals, even where the system of fencing is kept up, by the use of the tether all is made safe; no fields of grain are in danger of being destroyed by breachy horses or cattle, and no fetters or pokes will be needed to hamper or annoy the animal for the purpose of keeping it within bounds. The only attention necessary will be to lead the animals to water whenever needed, and to move forward the tether once a day, in order to give them a fresh supply of feed, allowing them just what is needed and no more. In this manner the animal is not compelled to eat the food that has many times been trampled over, and otherwise soiled by cattle running at large. In accordance with some such method, the entire field may be grazed over, and the droppings of the animals spread behind them, leaving the ground in good condition for a second crop to grow, which may be a second time cropped off, and so on. An experiment in a small way on this plan, may easily be made which would decide the matter in the mind of the farmer, as to its feasibility on a larger scale. H. T.

DURING a concert in the Boston Music Hall recently, when the organist was "exhibiting the full power of the instrument," a lady was enthusiastically conversing with her neighbor about her household arrangements. She suited the tones of her voice to those of the organ, but the organist making a sudden transition from "*fff*" to "*pianissimo*," without giving the lady warning, the audience were

somewhat amused at being informed by her, in a shout, that "we fried ours in butter!"

—*Philharmonic Journal*.

FOR THE CHILDREN.

WE sometimes wonder if the children of the papas and mamas who take the CIRCULAR ever find anything in it to interest their little heads, and if they ever have any curiosity to know how Community children are brought up? What would you think, Johnny, if the new kite Uncle Thomas gave you, belonged to all the other boys to fly just as much as to you? And Mary, how would you like to put your little trinkets into a cupboard where all the girls could take them to play with? That is the way our children do. They have a large cupboard with glass doors, where they put their playthings together—their sugar lambs, dogs, vases, tea-set, music-box, magic lantern, soldiers, wagons, cars, and all sorts of nick-nacks. You can not imagine, until you come and see, how nice it is for ever so many little boys and girls to live together. Haven't you heard your papa read from the newspapers how the poor people in England, France, and Germany, who have to work very hard to get bread to eat, and clothes to wear, are clubbing together so that they can buy a great many more things, and much cheaper than they could when each man kept his wages to himself? Think a little and you will see that children who own their playthings in common, can have better things and a greater variety, than if each kept his private store. If your parents were poor, they could only perhaps afford to get you new toys on Christmas, or on your birthday; and then each child must have his own whip, or dominoes, or doll; while for twenty or thirty children who live in one house, two or three toys of a kind will do for all; and you know, Charlie, that it takes only a little while for you to get tired of your boat, even if it was so pretty at first, and you wish you had something new. If you lived as our children do, you might change ever so many times a day; but better still, you would keep learning the lesson that you are happier when you are generous than when you are selfish, and that really you can't own anything, not even your little hands which you can make do so many wonderful things; and your papa and mama who look so big and strong to you, don't own themselves either, for God owns all things.

Do your mothers, Katie, Freddy, Georgie, and Elsie, ever tell you stories of the providences which have happened to them? Do they teach you what providences are, so that every time something good happens to you, and you hardly know where it comes from, you think, "That is a providence"? Some of the grown people tell our children such stories almost every evening when they have their frolic in the upper-sitting room. We wish that all the boys and girls who want to grow to be noble men and women, could come and hear them too, for we expect that sometime the world will be very different from what it now is, and we shall need a great many good boys and girls to help make the kingdom of heaven.

Here is a story Miss Carrie told one night, which we hope will interest the girls. Perhaps you have had things just like it happen to you. If you watch for them you will:

"When I was about twelve years old I went to school in an academy, and I got to associating with a girl by the name of Celia, who was not a good girl. My mother didn't like to have me play with her very much. There was another girl, called Anna, who lived near by with her aunt, and was not a bad girl. One day Celia came for me to go to walk with her and Anna. Mother said I might go, and we called for Anna. Celia and I both had our silk capes on, and Anna wanted to wear hers; but her aunt had told her to wear her velvet one. I said if her aunt had told her to wear that, she ought to do it; so she did.

"We walked along for some time trying to find the bridge over the Passaic river, but did not come to it; so Celia said she was not afraid to go over on the railroad bridge. This bridge was only made for the cars; it had no railing, and only extended about a

foot beyond the track. The river was about an eighth of a mile wide. Celia said she was n't afraid, and she should n't run either; but when she saw Anna and I run she ran too, and she had but just got across when the cars came by as swift as lightning, frightening us terribly. We should have been crushed all in pieces if the train had come an instant sooner.

"After taking breath a few minutes, we walked on until we came to the carriage bridge. There was a narrow foot-path beside the carriage road, but it was not used because it was out of repair. Celia said she was going across in this narrow path, so we followed her. Pretty soon we came to a place where the boards were gone; but Celia said she should jump, and she did, for she was a very reckless girl. Anna and I were more cautious, so we planned to both step at once on a board which was loose at the ends but fastened slightly in the middle, thinking we should in that way get over all right. But she must have stepped first, for the board tipped and she went right down into the river. The bridge was very high above the water, and the current was very swift. Celia was so frightened that she could not say a word; but I screamed with all my might—just as loud as I could scream, for Anna was all the while floating down stream. There were some men at work by the river who heard me, and they got a boat and went after Anna as quick as they could. They drew her up into their boat; and when they came where we were, they said that all that saved her was her thick velvet cape which kept her afloat. So if she had not been obedient to her aunt in that little matter, she would have been drowned."

T. C. M.

KITCHEN CORRESPONDENCE.

O. C. Kitchen, April 8, 1869.

DEAR JOHN:—I thought, considering that you have not heard from me for several weeks, I would report myself once more. You may be surprised to hear that I am still in the kitchen, notwithstanding the announcement in the paper that I was going into the vegetable garden to work. Well, the understanding was that I should take the place in the garden which Mr. Thayer has filled so long and so well, and that I was to *cabbage* his art, and if no unfavorable circumstance should *turnup* I was to *beat* him if I could. But you must bear in mind that amid the multiplicity of offices among us, and the relative scarcity of men and women to fill them, the appointing powers are sometimes compelled to reconsider their moves and in this way to become the disappointing powers. I do not wish you to imagine, however, that I am disagreeably disappointed, for I find this office of first kitchen-man to be a good warm birth, especially when I am taking the baked potatoes out of the big oven.

Among the numerous offices that the Community has created is that of dining-room man. I can't pretend to tell of all the good things which he has to do, though I am certain that he trundles the dishes in little cars back and forth between the dining-room and place of washing. I am made aware of that part of his business by the fact that I am so often compelled to put on the breaks when I am wheeling in my loads of wood and coal, in order to prevent a collision. Last winter this office was filled by the indefatigable Mr. B., and to him was given power to institute all manner of reforms of the most radical description. The way he turned out the lamp-trimming business from one end of the kitchen, tumbled the old coal-box neck and heels, into the wood-shed, and ripped down the venerable old shelves here and there, was somewhat startling to the conservative element among us. But then it was truly edifying to see the new cars, the new cupboards, shelves, and cubby-holes for toasting racks, drippers and griddles, that he constructed, and caused to be constructed, all as handy as a pocket in a shirt. But his masterpiece was a new coal-box. It holds enough to last one day, goes on three wheels, and its stable is under a sink, right beside the stove out of the way of every body. When I want to get the day's supply of coal, all I have to do, is by means of a rope to lead it out to the wood-shed and fill it, and lead it

back again, with scarcely more trouble than I should have in leading a gentle horse to water. Then when I want to replenish the fire, I need only to give a gentle pull at the rope, and it comes right out of its hiding place with its ample supply, and I have nothing to do but to shovel on the coal.

If you were to look in upon us some day I think you would conclude at once that we are a *chair-a-table* people. That fact is indicated no less by the number of chairs and tables in the dining-room and kitchen, than by the number of squaws who come for cold victuals every day. Let me see: counting every thing in the shape of a table that is movable in the kitchen and dish-washing departments, we have nine; besides seven shelves, stands and sinks of the height of a table, that are stationary. The appendage of our tables that nearly doubles their usefulness, is their castors. By their use the table becomes not merely a beast of burden but one of locomotion, like other useful, domestic, four-legged animals. Those castors are a wonderful help in overcoming friction. I suppose that this property of overcoming friction is what gives the peculiar medical virtues to the castor-oil. You know this oil is given to children and others who are suffering from some internal obstruction, and the effect is to make everything go smoothly again. It also *operates* in the same way on wagon-wheels when the axles are greased with it.

These ideas about castor-oil are suggestive of many thoughts, both physical and metaphysical, that it is evident I shall have to defer to another letter. So good-bye for this time.

H. J. S.

CONCERN FROM THE AGRICULTURIST.—When does a man furnish himself with a vegetable time-piece? *Answer*.—When he gets a potato clock (gets up at eight o'clock).

ITEMS.

THE public debt statement for the past month shows a decrease of indebtedness of \$2,500,000.

WENDELL PHILLIPS has been addressing the Massachusetts Legislative Committee appointed to investigate the question of the hours of labor.

THE anniversary of the accession to the throne of the Emperor of Russia, was celebrated with great ceremony at St. Petersburg, on March 8d.

LORD MAYO, in India, has received Shere Ali with great splendor. He presented Shere Ali with his own sword, and insured him of the fast friendship of the British government.

In the Senate, Mr. Wilson gave notice that he will offer a joint resolution authorizing the President to appoint a commission to inquire as to the best means of making a ship canal across the Isthmus of Darien.

THE royal commission in England recommend the enactment of a law recognizing naturalization abroad as alienating British subjects from their allegiance to the British crown, and propose the total abolition of the disabilities of aliens to hold landed property.

THE Vice-President laid before the Senate a message from President Grant, asking Congress, before adjourning, to provide for the submission of the Virginia constitution to the people in May or June. The message makes a similar recommendation as to Mississippi.

IMMENSE discoveries of gold placers are reported from Alaska. The mines are on the main land, 120 miles from Kodiak Island, in latitude 61 degrees north, and longitude 100 degrees west from Greenwich. Three several discoveries have been made; the first on Kuyack river and Chignik mountains; the second about sixty miles above Sitka, the third on an ocean island, the name of which is unknown. The mines, on account of climate, can only be worked five months in the year.

TO CORRESPONDENTS.

J. C., N. Y.—Your favor of March 3d, "tendering thanks" for the CIRCULAR, "tender regards" for our household, and a "two-dollar legal tender," was duly received.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. *Number of members*, 202. *Land*, 664 acres. *Business*, Horticulture, Manufactures, and Printing the CIRCULAR. *Theology*, Perfectionism. *Sociology*, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one and one-fourth miles from O. C. *Number of members*, 85. *Business*, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of the depot. *Number of members*, 40. *Land*, 228 acres. *Business*, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers," in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Rats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price list sent on application.

WILLOW-PLACE FOUNDRY.

All kinds of agricultural, machine, and light castings on hand or made to order.

P. O. address, Oneida Community, Oneida, N. Y.

MACHINE TWIST AND SEWING SILK.

Machine Twist, of our own manufacture (Willow-Place Works): also, various brands and descriptions of Sewing Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, N. Y.]

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: The Community Buildings, Buildings and Grounds, Rustic Summer-house and Group, and Bag-bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished at 40 cents each. Views, *cart de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$2.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. Noyes. Price, 25 cents per single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. Newhouse. Second edition; with new Narratives and Illustrations. 260 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. Noyes. Price, 50 cents per doz.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail at \$1.75.

The above works are for sale at this office.

MESSRS. TRUBNER & COMPANY, Book-sellers, Paternoster Row London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR and orders for our publications.